


MOUNTAIN LIFE & WORK



**GLIMPSES OF APPALACHIAN
AMERICA'S BASIC CONDI-
TIONS OF LIVING**

J. WESLEY HATCHER

**THEY WENT TO SCHOOL IN
THEIR OWN KITCHENS**

ELLSWORTH M .SMITH

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Glimpses of Appalachian America's Basic Conditions of Living

J. WESLEY HATCHER

During the past fifty years science has laid upon society the responsibility of giving to mankind an unprecedented fullness and richness of life. Since 1900 the total wealth of the United States has been increased four and a half times, reaching the sum of \$400,000,000,000, giving an average of \$12,000 per family and considerably more than \$3000 per individual. Science has increased crop production per acre from 50 to 75 per cent. Since the World War all animal products have been increased 23 per cent. Life expectancy for those in the industrial group has been increased from 35 years to 62 years while that of the non-industrial group has been increased from 37 years to 69 years. Our population has increased from approximately 95,000,000 to 130,000,000 despite a consistently decreasing birth rate which has now dropped to approximately one third of what it was in the middle of the last century.

By the printing press, graphophone, radio and moving picture, time and space have been practically annihilated. Last year there were published in the United States for each family in each month of the year, daily and weekly newspapers and magazines to the number of 56, and books to the number of 3.2. By means of telegraph, telephone and radio the entire world is at our finger tips. From any telephone in the United States within ten minutes one may be in conversation with the Americas, Europe, Asia, Australia or South Africa. Sitting at the breakfast table one may have the news flashed from the extreme corners of the earth, and enjoy entertainment or lectures from any of the great cities or cultural centers of the world. To us there are neither strange lands nor strange people. We have seen them all, heard them speak, and learned their customs. The world is indeed one great neighborhood. And what science and the machine have done in the field of transmission of information they have done in the field of every

other human interest. For life's desires the way has been opened for ever increasing satisfaction and consequent happiness.

But, despite it all, Appalachian America, with its great area of 111,000 square miles and a population of 5,000,000, is a land of relative isolation and poverty. Eastern Kentucky, with its 12,000 square miles, has concentrated within it all of the characteristics of the entire area. For purposes of understanding and emphasis, we shall for the moment contrast the economic conditions of the mountain area of Kentucky with those of the Blue Grass section of the same state. The centers of the two areas are but 60 or 70 miles apart. Each of the sections is primarily rural and agricultural. The average value of farms in the mountains ranges from \$1500 to \$2000, while in the Blue Grass the range is from \$9,200 to \$28,400. And the difference in farm value is not accompanied by difference in density of population. The density of the mountains is 44, while that of the Blue Grass is 47. Due to the ruggedness of the mountains 34 per cent of the land has been improved, and much of this should not have been, while the Blue Grass farmer has improved 80 per cent of his.

Since there are more persons per family and per farm in the mountains than in the lowlands the people of the Blue Grass have 2.3 times as much improved land per person as have those in the mountains. Even if yield per acre were equal and markets were equally accessible, the people of the lowlands would still be 2.5 times as well off as the mountain people. It is shown by the census that in each region cereals occupy more than a third of the improved land, corn being the most important crop. And not only does the lowland farmer have 2.5 times as much improved land per individual as does the mountain farmer, but except for potatoes and sorghum syrup he gets much larger returns per acre. The lowland

farmer gets twice as much corn, 26 times as much wheat, nearly as much oats, a third more hay, seven times as much tobacco, and considerably more milk and eggs; his horses and cattle are worth more per head than those of the mountain man, and his dairy cattle give more milk. Considered in the terms of final income the Blue Grass farmer is 3.5 times better off than the mountain farmer. The fact that more of the farms of the Blue Grass are mortgaged than in the mountains is a very slight disadvantage when compared with the many advantages. Furthermore, due to greater accessibility and salability of his land, the farmer of the lowland pays 5.9 per cent interest on his mortgage whereas the man of the mountains averages 6.5 per cent. Economically the hand of poverty and hardship rests heavily upon the mountain family.

In these situations, and the conditions which are responsible for them, are rooted the facts upon which the actual life of the mountain people has grown, and the imaginary picture of mountain life has been built by the outside world. For more than a quarter of a century the press, public platform, books of serious fact and fiction have flooded the public with the story of the niggardliness of crops, comfortless cabins and box houses, pinching poverty; stoical endurance of unspeakable hardship, and unthinkable isolation of families; ignorance and illiteracy, antiquated medical and sanitary practices, lack of schools, physicians, and nurses; inadequate religious instruction and activity; bridle paths; homespun garments; quaint songs, dances and customs unchanged since the days of Queen Elizabeth; high chivalry, profound loyalty, deep religious convictions; family feuds transmitted through generations and destroying whole families. All this has a rich kernel of truth. Rural population here is actually denser than in any section of the United States except the Middle Atlantic States. The mountain people have long been one of the most isolated and retarded groups, and within the recent years, have become one of the most impoverished groups of the entire nation.

And why is this true? The easy and simplest answer given by those who have cried our conditions from the house tops has been hereditary degeneracy. Low mentality and vigorless bodies have held the headlines as an explanation of all.

Either historical perspective or freedom from biological determinism would have saved us from such folly. When the Scotch and Irish were trudging along the Allegheny and Blue Ridge mountain ranges from Pennsylvania and the east during the latter quarter of the eighteenth century, and pushing through Cumberland Gap from North Carolina and the Atlantic seaboard, in the early nineteenth century, conditions in both the lowlands and the mountains were radically different from those of the present. Neither were the advantages of the Blue Grass area nor of the Ohio valley in general apparent, nor were the disadvantages of the mountains in evidence. The mountain area was one of great potential wealth and promise. In climate it was free from the extremes of both the North and the South. Rainfall was abundant. Vegetation was luxurious and greatly diversified. The streams were broad and abundant, and the soil was rich and productive. Wild game was plentiful. Only in the great northwest of the continent, approaching the Pacific, has there been on all the soil of the nation wealth in hard woods comparable to that originally found in these mountains.

Great forests of oaks, hickories, maples, chestnut oaks and tulip poplars abounded near the base of the mountains. On the level above these were the forests of hemlock, chestnut oaks, beeches and birches; while above these were spruce and balsam of the finest quality and in superabundance. Underneath the soil were the vast stores of coal and various other minerals, oil and gas, in quantities and qualities not surpassed within the nation's boundaries. If poverty has come to be the most salient characteristic of the region it is because radical changes, robbing it of its potential wealth, have taken place.

The major factors affecting such change have been two-fold. In the first place the native people have lost control of their natural resources. Isolation had left the native people unaware of developments in the world outside of their mountain fastnesses. They were without acquaintance with the developments in science and in mechanics, and were unaware of the value of their resources. Each family having been quite economically sufficient unto itself, except for the few things obtained by barter, mountain people were unacquainted with modern business methods and had little understanding of the relative value of a dollar in terms

of exchange on the market; thus they became an easy prey to the predatory business system of the day. At the end of the last century certain ill-intentioned or ignorant mountain adventurers and ruthless prospectors from the outside took advantage of the helplessness of the people. Without means of exploiting the natural resources and unacquainted with their value they were willing to bargain them away for almost any price. Timber and mineral rights were sold for a song, the price running from 35 cents to \$1.00 per acre. All unwittingly the mountain people sold themselves into the bondage of poverty. In the early years of the twentieth century the wholesale, ruthless exploitation of these resources was begun. During thirty-five years or less billions of dollars in timber and minerals have gone out of the area, but only a pitiful pittance in the form of a starvation wage has come back to the native and rightful owners.

And in the wake of these exploitations other consequences have inevitably followed. Mountains and valleys were ruthlessly robbed of their forests, and left naked and impoverished. As a result climatic conditions have changed. Streams have dried up, except in the freshets, springs have ceased to flow, unprotected soil has bleached and eroded, protection for orchard and garden has gone, wild life and game have disappeared, and the wild fruits have perished. What was a land of riotous abundance has within a quarter of a century become a land of desolation and penury. Potentially wealthy, the people of the mountains have become increasingly poor each year, while their exploiters from the East and North have grown increasingly rich.

Added to the control of the resources and the consequences following in the wake of their devastation has been the unprecedented increase in population. With improvement in sanitation and health conditions throughout the nation and the improvement in accessibility with the outside world, the death rate has been greatly reduced, while the birth rate has remained relatively constant. As the result the natural increase has been unprecedented. During the thirty-five years, from 1900 to 1935, there was in the entire southern mountain area a natural increase of 55 per cent. In the counties of the same states outside of the mountain area the natural increase during the same period was 33 per cent.

In this excess of births over deaths there are other interesting differentials among the various sections of the mountain area. The number of births per thousand women of childbearing age within the cities having a population of ten thousand and above was but 339, while that outside of these cities was 618. Outside the cities of ten thousand and above there is also wide variation between different sections. In the Blue Ridge area the number of births per thousand women of childbearing age is 610, in the Allegheny Plateau it is 613, for the northern Cumberland Plateau it is 670, while in the northeast Cumberland Plateau, which is eastern Kentucky, it is 746. This increase within itself has produced a heavy pressure upon resources.

What can be done? The federal government has made certain sporadic gestures in the way of reforestation, resettlement and rehabilitation, but to date it has scarcely made a dint in the situation. The conspiracy of drought and business depressions is responsible for conditions that have called forth the annual expenditure of millions of dollars within the region for relief. No more serious problem has been faced by our nation than that of the stupendous system of relief now in existence. Shall it permanently impair and curse our citizenry, or strengthen and enrich it? Not infrequently has relief become a political tool for corruption and partisan domination; even more frequently it has been so administered as to pauperize the client. It is imperative that both of these results shall be avoided. To write grocery and rent orders and distribute clothing is the easiest thing to do, but in many circumstances the method is such as to destroy initiative, independence, thrift, pride and self-respect. Only as relief is so used as to improve and enrich the personality of the client is it socially justifiable and ethically sound. Would it not be possible for such funds to be so expended as to lay the foundations for basic and permanent improvement in the economic and social conditions of living?

A number of our cities and a few of our states have wrestled with the problem with varying degrees of success. Some have radically reduced their relief loads by listing all available jobs, registering the unemployed, and creating work by constructing public buildings, highways, public parks. West Virginia struck at the situation from

the angle of health. In 1935 the secretary of the State Medical Association and the secretary of the State Workman's Compensation Department set out to discover how many people in the state were on relief because they were sick. Their inquiry brought startling results and revolutionary policies and techniques.

Their intention was to prepare everyone possible for work and take him off the relief roll. Relief cost \$230 per family per year. With an agreement with the doctors it would cost \$120 to rehabilitate the average case. The possibilities looked exciting. The relief officials, however, were skeptical. In order to give the plan a trial \$1000 was appropriated. Ten men, each with one to seven dependents, were selected for the experiment. One had tumor, another infected teeth and tonsils, there were several hernias, and one case of serious bone infection. Doctors for the cases were carefully selected. After hospitalization and after a reasonable time for recuperation, nine of the ten men promptly found jobs. Within five months the state had regained the cost of their operations and hospitalization by saving what they would have drawn in relief. The results seemed convincing, the plan worth projecting. Doctors were selected and \$10,000 was appropriated. From the 18,000 who reported for physical examination, 7800 were selected for treatment. An advisory committee was set up by the State Medical Association to act as liaison officers between the relief organization and the medical profession. Six months later 82 per cent of these patients were earning their own way. By getting them off the relief roll, the state began realizing 200 per cent dividends per annum on its investment, and the clients were restored to independence and self-respect.

Convinced of the effectiveness of the plan, relief authorities set up the Physical Rehabilitation Department, and appropriated \$15,000 per month for medical service. After three months the results were so satisfactory that the appropriation was raised to \$50,000 per month. Only 4.6 per cent of available funds is used for administrative costs. Doctors are selected by rigid standards. Five months after the final set-up 41.5 per cent of the number treated were gainfully employed. Among the number treated were several women who returned to their homes with improved health and greater efficiency in service to their families. They,

however, did not count in the gainfully employed list. Appraising the situation entirely in terms of economic interests, if the state spends \$600,000 a year, it can, at the rate of the average cost of \$127 per case, treat 5,000. Assuming that 60 per cent of those treated go from the relief roll into private industry, that would mean 3000 going back into industry and off the relief roll. In this way the state would save in relief cost in a year \$690,000. At the most conservative figures the experiment would more than pay for itself in one year. And this says nothing of the human values, which inevitably transcend all others. Neither relief nor the improvement of the unemployable is the complete answer to our question. Unless basic changes are made in the economic situation and in population adjustment to resources, the population will always tend to press upon subsistence and keep the masses on a bare subsistence level. Two factors promise most by way of rational control of natural increase of population. The one is the educational situation. The multiplication of high schools and junior colleges throughout the region, and the going of thousands of the youth into the colleges and universities of their states to graduate and return to their native communities to engage in the various fields of activity will do much toward the lowering of the birth rate. The raising of standards of living and the postponement of marriage in the interest of educational preparation for business and professional activities will tend to inevitably lower the birth rate. This, however, will reach but a relatively small per cent of the population and leave the unrestricted birth rate with those who are least qualified to transmit such hereditary qualities to offspring and give them such economic and cultural conditions in the family and community as will equip them for a high quality of creative living and citizenship.

Whatever the significance may be, we are told by Dr. Karl Pearson, the great English geneticist, that the class within a given population bearing one fourth of the natural increase in a given generation will bear seventy-eight per cent of the increase in the second generation and ninety-eight per cent in the third generation. Believing that every child not only has a right to be well born; but also to have such conditions of living as will give it the opportunity for abundant living, we dare to hope that definite steps may be taken to

give the under-privileged an intelligent acquaintance with the use of contraceptives.

For a number of years a group of women directly concerned in social welfare has been working through public address, publishing tracts, writing in the press, pleading with medical associations and legislatures in their attempt to enlighten public opinion in the matter and to bring pressure to bear upon the national and state legislatures for the enactment of laws which shall remove legal barriers and help overcome psychical inhibitions to the general dissemination of information regarding the use of contraceptives. The victory is now practically won. Less than a year ago such legislation was enacted as to open the way for the free giving of such information and materials by licensed physicians and nurses. Every medical school of recognized standing now teaches the desirability of the scientific use of contraceptives. Physicians give their sanction to it, and give their moral support to the universal distribution of such information, and the development of dependable methods at such low costs to the client as to make the information and use available to those of the lowest economic and cultural group. Norms of ethics are shifting, public sentiment is changing, and great areas of the Protestant church are relaxing their opposition, if not openly giving their approval to the entire movement.

For a number of years the American Birth Control League has been organized and has projected its activities in the urban centers. About two years ago the Mountain Maternal Health League was organized for the purpose of carrying its activities into the super-rural areas of the entire region of Appalachian America. The attempt of this group is to give information in such way and materials at such cost as to make them available to the least tutored of the lowest economic level, in order to make it possible for the mother of dire poverty and without letters so to space her children as to make decency, health, and better opportunity possible for himself and those who are born. Within the time hundreds have been reached, and an eager, sympathetic response has been found.

It is true that within the movement lie grave dangers, as is true in the control of every natural force by men. The hope for the ethical life and the realization of universal good lies not in the refusal of controls and their common use, but rather in the development of such knowledge, self-disci-

pline and motivation in life among the masses as to make rational use probable. It is hoped that the linking of the eugenist's program with that of the use of contraceptives, and the development of a positive ethic against the practice of abortion and infanticide may clarify the entire situation, and give us a more rational and wholesome situation in the entire matter of reproduction than the world has known. From time immemorial the upper economic and cultural classes have known and used various methods for the prevention of conception. It is only the underprivileged that have been kept in ignorance of such. World conditions as well as our own local situations make it imperative that deliberate rational control shall be exercised in the matter of both numbers and quality in reproduction and population growth. The hope is that the time may not be far distant when these interests may be taken over by the County Health Organization and incorporated within its own scope of service. This seems to be the one practical and rational approach to the situation.

But the need is deeper than any one of these situations or of all of them combined. Isolation and poverty have penetrated to the profoundest depths of life. While the economic aspects of the situation have grown worse, there has been a deterioration of the entire social fabric. Social institutions are inevitably weak or are entirely lacking. Confidence has grown anemic, hope is faltering and effort is uncertain and feeble. Relief may meet the emergency of the immediate situation, or it may do immeasurable harm, but it cannot solve the problem. Health is fundamental to efficiency and happiness, but if such conditions prevail as to offer an opportunity for labor, and income is lacking, there is little chance for self-realization or a sense of security. The need is for more than health. Conditions that will lay the foundations for confidence, hope, ambition, aspiration, determination, pride, self-respect and growth are imperative. An adjusted birth rate and the determination of hereditary qualities through the application of the eugenist's principles and policies offer their contributions. But nothing short of access to the resources by which the profounder depths of personality are developed and maintained can open the way to complete living. To whom shall we look for our answer?

(The second of this two-article series by Professor Hatcher will appear in the January issue of *Mountain Life and Work*.)

They Went To School In Their Own Kitchens

ELLSWORTH M. SMITH

A lot of important things have come out of kitchens, but nothing more important than the socio-economic revolution produced by the study club of the Nova Scotia Cooperative Movement. Here, stimulated by Father J. J. Tompkins, parish priest of Reserve Mines, Dr. M. M. Coady, Dr. A. B. McDonnald, Miss Eva Gallant, Alex MacIsaac, Alex MacIntyre and others of the Extension staff of St. Francis Xavier University, the miners, fishermen and farmers of Nova Scotia meet weekly around the kitchen tables, throughout fall, winter and spring, in some two hundred small groups, to study and think through the issues involved in such questions as: what makes the economic wheel go round? why are we poor and in debt? how can we make a better living and get out of debt? how can we save ourselves through cooperation?

The sort of study clubs that have been developed in Nova Scotia, functioning vigorously as they do before the beginning of any cooperative effort, constitute the most significant difference between the Nova Scotia Cooperative Movement and other cooperative enterprises. Usually a year, often several years of study precede the founding of credit unions and consumers' stores. In one sense, this is the "hard way" of doing things. Actually, however, such disciplinary study creates most intelligent loyalty and obviates many of the difficulties that haunt the launching of many cooperative enterprises. I know of a church that insists upon a long period of study before candidates are accepted into membership. Most of these candidates, upon becoming members, immediately assume leadership responsibility and are avid recruiting agents. In the same way results accrue to the cooperative study clubs.

It was interesting, during the 1938 Nova Scotia Cooperative Tour, to learn the technique used by the leaders in starting study clubs. A few personal calls in a new community discovered some interested persons. These became sponsors of an initial mass meeting called by newspaper notices and news items, posters and many telephone and personal call. At the mass meeting the cooperative leader made a vigorous address, citing un-

comfortable facts about standards of living, challenging people's indignation by referring to the meek, fatalistic way they were accepting unsatisfactory conditions, then convincing them that they had the brain power to figure their own way out, and finally, in terse fashion, describing the result of cooperation in helping other and similar groups to help themselves by self-discipline and the mutual exercise of the Rochdale principles.

If the first mass meeting did not produce a desire for the immediate formation of local study clubs, other meetings were held, and many personal calls made by the cooperative leader until finally the people were ready. Then they were divided into small neighborhood groups of from eight to a dozen. Each group met and designated one of its members as study club leader. From that point on the primary responsibility and initiative lay with the local groups and their own chosen leaders.

The study club leader was responsible for preparing the programs of study for the weekly meetings, relying largely on materials and suggestions furnished by the cooperative leader, and the extension department of the university. The materials used were of a very substantial sort.

Each month all of the study club members of a locality met together in an associated study club, with a more or less formal program, including perhaps an address, a debate, an exhibit of materials, and social features such as music and refreshments. These associated study club meetings have great attractive powers and become real community rallies. They remind one of the alert intelligent participation essential to good citizenship in a democracy.

After a time the study club members in a locality demand action. Action is not encouraged, however, until there is evidence of a clear understanding, a deep sense of responsibility, and a steady purpose that has gone far beyond the stage of initial enthusiasm.

Usually the first actual project is a Credit Union. The study clubs become groups for the investigation of credit, banking of a simple sort,

and the mysteries of savings and interest. The various committees and officers are chosen, a system of bookkeeping installed and the money begins to pour in. Not "pour in" exactly, for many members cannot spare more than ten or twenty-five cents a week out of their small earnings and the amounts vary from week to week. The effort is very definitely, however, to save something each week, and often every young person and adult in a family become members.

When the total savings of the group are sufficiently large, loans are made, always after a friendly conference between the borrowing member and responsible persons of the loan committee, and always for a purpose calculated to help the borrower, never for fanciful desires or extravagances. The interchange of confidences in this borrowing process is such that it is actually very rarely that a dime of borrowed money is not repaid. Reports of loans totaling from seventy dollars to a hundred thousand dollars over a period of years reveal that every cent was paid back faithfully. A typical loan was one of a hundred dollars to a farmer-member who had a large family, needed more land to raise food for his household and used the money to purchase an extra field, the returns from which repaid the loan and helped stock the cellar with home-canned vegetables for the winter months. This farmer's experience was so convincing to his family that two formerly uninterested teen-age sons became members of the Credit Union. "Think of it", said the farmer, "my boys have learned to work hard and save their money through the Credit Union!"

The principle behind the Credit Union and the reason it logically comes first is that one must own what he hopes to control; and to own, he must get out of debt and slowly accumulate "in the hard way" the means of ownership. The mutuality of Credit Union thrift and credit is the secret of its success. It is the soundest and most available credit yet conceived for the family of less than moderate means. It enables the member to pay cash at lower prices, and become in a larger sense the master of his own destiny. Spiritual values are definitely created in the banding together of neighbors to conduct their own credit business. Such a group of people building by self-discipline a tidy reserve, comes to have through the intimacy of tested and proven responsibility

to each other, a regenerative socializing experience of the most practical sort—something educators are seeking to develop through countless curricular experiences.

There comes a time when sufficient funds have been accumulated in the Credit Union to enlarge the scope of cooperative endeavor. Usually a cooperative store suggests itself. Such stores, starting very modestly, are found in dozens of small and large communities in Nova Scotia and in the open country. It is quite common for a cooperative store to earn a net profit of 8 to 10 percent. It is just as common for the members to lay aside half of this for reserve, for expansion and, best of all, for education.

Amongst the Nova Scotia fishermen, a primary cooperative project has been the the formation of lobster canning and marketing cooperatives. This proved to be a fertile field for cooperative endeavor, for while the fisherman was having to accept only 4 to 6 cents a pound for his catch, the ultimate consumer in the cities was having to pay from 40 to 70 cents a pound for lobster. A very large part of the profits of processing and distributing has been saved to the fishermen since through study and cooperative action he has become his own canner and marketer. The business of processing and distributing is too often a bottle-neck arrangement assuring disproportionate profits to the so-called middle-man. The fishermen's cooperatives have corrected the harmful absurdity of this economic mechanism.

A very significant phrase, often repeated by Dr. Coady, has come out of this experience. He insists that we must "find our lobster." Perhaps no more important suggestion comes to us from the Nova Scotia study tour than the importance of finding new and adequate sources of income. And certainly there is no more hopeful way of "finding our lobster" than through the thrilling dynamic mental processes of Cooperative Study Clubs in earnest action.

This report of my study tour of the Nova Scotia Cooperatives is intended to be suggestive rather than exhaustive. As we look to the launching of our project in the Southern Highlands, we are making no predictions. We are utterly convinced of the study club method, both as a sound educational process and as an essential foundation

for cooperative enterprise, and we are intensely eager to discover what particular and peculiarly helpful ideas and techniques will evolve from the mutual study, group resourcefulness, and practicality of the people of our region. Meanwhile, those who are close to the work in Nova Scotia are very much interested in our efforts and extend sincere best wishes.

Beyond every other consideration, a visit to Nova Scotia is convincing because of the downright exaltation in the manner and bearing of humble but royal people who cooperatively have found their own way to a high hope and a deep integrity. By breaking economic bonds they will one day be free to "grow their length out."

A THRILLING VENTURE OF FAITH IN PEOPLE

I returned from the Cooperative Conference Tour in Nova Scotia much impressed with what I saw. The economic gains alone, through cooperative organization, are of great importance, but the educational movement out of which they are growing is of even greater value. Rural and industrial people are coming to grips with their hard economic and social problems. They study them in small groups and find the way to organize cooperative banks, stores, producing or distributing agencies. They themselves develop as they handle their own affairs. Human resources are tapped as readily as are economic ones. Dr. Tompkins says: "There is no telling where a man's interest will lead him once he learns to read and study." Individually and collectively those who are connected with the movement are growing. A young man who was in a new study group said, "It stiffens your backbone."

The program is carried on under the guiding hand of the University, which inspires and stimulates the people through talks and printed matter, but, as far as possible, leaves the actual control of study groups and cooperatives to the members. The movement is a thrilling venture of faith in people; I think that impressed me most of all. We saw the every-day man responding to the confidence which the University has in him.

As we visited the many cooperatives I found myself thinking about such a movement in our mountain country. Our social and economic needs are not unlike those of Nova Scotia. One



Father J. J. Tompkins

Behind Father Tompkins can be seen some work of the cooperative housing project.

of the study group organizers said to me: "And don't think your people are different either." Because of what I saw this summer, I look forward eagerly to the new program undertaken by the Conference of Southern Mountain Workers.

LOUISE L. PITMAN

WE . . . MUST GO HUNTING

Dr. Coady, an inspiring personality in the Nova Scotia cooperative movement, gives the command, "Find your lobster!" When one has seen cooperation at work among a group of lobster fishermen in a little village along the shores of

the North Atlantic, one begins to sense the implications in Dr. Coady's command. There are many sources of wealth in Nova Scotia—mineral, dairy and agricultural—as well as many kinds of fish, but again to quote Dr. Coady, "It was this queer chap who goes forward by jumping backward, who first aroused the Nova Scotians to the potential strength of cooperation."

There are no lobsters in the Southern Mountains, but there are tobacco, coal, corn, hogs, crafts, timber, minerals, and other sources of wealth. In the production of each of these there have been exploitation and waste, and on the individual workman there has been inexorable pressure of economic forces beyond his control and usually beyond his comprehension. Until the members of our mountain society begin to understand the order in which they live, and until they gain some measure of control over their environment, we can expect them to sink deeper into frustrated living.

We who would help the mountain folk must go hunting for a "lobster", and somewhere in the coves of Appalachia perhaps we will find him.

ARTHUR M. BANNERMAN

I CAME, I SAW, I BELIEVED

We saw in Eastern Nova Scotia an emerging new social, economic, and spiritual order resulting from a rather unique organization of study groups for adult and community education. These study groups were closely followed by organizations for social and economic action such as credit unions and consumer's and producer's cooperatives, both retail and wholesale. One of the recent and very exciting projects is the cooperative housing project.

Cooperation is gathering such momentum both in the thinking and the action of the people of Nova Scotia that it is safe to believe that in a relatively short time cooperative action will touch every vital economic and social aspect of their life. Already it is evident that the people who were downtrodden and economically enslaved only a few years ago have experienced a new self reliance, self respect, authority, power and independence.

The techniques behind the success of these ventures involve a knowledge of economics and group action which is highly philosophical and cultural.

They contain a whole and complete philosophy of life. They are the foundations of cultural and spiritual life.

If we should focus the light of the Nova Scotia experience on our Southern Mountains we would see that in many instances our social and economic problems are similar to those observed in Nova Scotia. The Southern Highlander, for the most part, is economically, socially and culturally underprivileged and depressed. Various philanthropic agencies and many church missionary organizations have been serving our mountain people for decades, but the people, except for a few individuals, have not come out of their plight. They have not yet known self-reliance, self-respect, authority, power, and independence through cooperative action. They doubtless never will rise out of their situation in any effective and permanent manner except by their *own power*. There is probably no other way.

The many workers in the Southern Mountains have done much preaching, much teaching, and many other very helpful things, but not many of us can boast of having saved a community. We have hardly made a recognizable impact upon community building in the region. As enthusiastic missionaries and workers, we have doubtless done too much for the people, and allowed them to do too little for themselves,

Instead of bringing in an outside culture of music, art, literature and the like, our task in the Southern Mountains should be that of cultivation among the people through a new missionary technique, self-reliant action based upon a study and understanding of their own problems and needs. Ministers, teachers, social workers, and evangelists of the Southern Mountains must inevitably address themselves to this new task of adult education and cooperative social and economic action of all the people, for therein is the "daily bread", the subject of our unanswered prayers for all mission fields for all ages. Too often we have provided the people with a little sweet sorghum, but *no bread* with which to *sop* it. "If given a chance the people will save themselves."

H. S. RANDOLPH

THE COOPERATIVE WORK PROGRAM

HENRY WILHELM JENSEN

The Asheville Farm School, at Swannanoa, North Carolina, conducted by the Board of National Missions of the Presbyterian Church U.S.A., has been experimenting with its student labor program for a decade. A number of systems have been tried and evaluated so that the present program is an outgrowth of our experience. Though numerous imperfections remain, the current system meets most of our needs and seems to be headed toward our educational ideal. Other boarding schools which face similar circumstances and which have not yet discovered an outstanding asset in their student labor program may find our experience of some help, and perhaps a little inspiration.

The work program at Farm School is based on three propositions. It must supply the necessary man power to accomplish those tasks vital to the life of the school. It must offer students an opportunity to work their way through school. It should, according to our educational philosophy, be as instructive as the complementing academic program. Allow me to elaborate in more detail on each of these propositions.

The budget of Farm School makes student labor an economic necessity. The school can not afford to hire labor outside of teacher-supervisors. That means that a six hundred acre farm, the cooking and serving of all meals, the maintenance of the dairy, the cleaning of buildings and dormitory, the laundry, the heating plant, the erection of new buildings, the repair and painting of all property, the landscaping and care of the campus, assistance in hospital, library, and shops, the running of a full time print shop and wood working shop, and all such details too numerous to add—all must be done by student labor. For these tasks 120 to 135 boys are available while the teaching and supervisory staff numbers a few over 20. Since Farm School is an accredited high school and offers two years of post-high school work in seven vocations, the age spread of the student body runs from fourteen to over twenty-five, with an average age of seventeen. Most of the students come from rural or semi-rural communities. Contrary to expectations, most of the boys are not accustomed to

working with the speed, persistence, and intelligence our work requires when they first come to Farm School. That means that young and unskilled labor must be trained as well as employed.

Since Farm School is a mission institution for rural boys of the Southern Appalachians, opportunity must be afforded for them to work out all or nearly all of their tuition expenses. During the nine months school year all students regardless of what tuition they pay, work half time. If they cannot meet the seventy-five dollar charge for tuition and are considered capable workers, they may work eight full weeks during the summer to cancel that charge. Approximately four-fifths of the student body fall in this latter class. As a consequence, a large part of the regular staff must remain at the school during the so-called summer vacation to supervise between fifty and seventy-five boys who are working out their tuition. That means that the farm, dairy, kitchen, laundry, of five staff, and at least three other departments of work must keep running throughout the summer. In other words, Farm School is a twelve month school.

The third proposition which fashions the work program is based on our philosophy of education. We believe that labor of any kind offers an educational opportunity which cannot be disregarded without giving the student a warped idea of what education means. We believe that a student should 'learn to do by doing' in so far as it is possible, and that he should possess a high regard for actual achievement whether in skilled or unskilled labor. We believe that one of the crying needs of youth today is to learn to tackle a job intelligently and pursue it skillfully until completed. One might also put it as showing the student that there is joy in work well done and that his willingness to take responsibility for a job will in the end determine the measure of the man. This is perhaps the genius of our entire educational program at Farm School. Constantly, we guard the attitude of the student body towards labor as jealously as we do pride in scholastic attainment.

Of course, no two jobs offer equal educational opportunities. Such tasks as cleaning in the dormitory, washing dishes, setting tables, working in the laundry, do not offer as wide a group of challenging problems as do work on the farm, the engineering crews, and landscape work. However, we would not admit that the former group of jobs are by any means devoid of instructive virtues. The very fact that they present work which must be done for the happiness of the school makes them vital. Then too, any job will reveal the distinction between good and poor workmen. As we have so often discovered, the boy who is quick to organize his work and master the technique, will clean a floor in the dormitory in a way the ordinary boy can never clean it. Notwithstanding, the average boy would prefer to run the heating plant, and we appreciate the reason and try in so far as possible to place the boys in work which already has their interest.

There are also direct educational contributions from all work supervisors. In so far as possible they try to explain the reason for doing a certain task in a certain way. For this reason, a small number of students learn much more from their work than from academic studies and will ask to drop their projects and spend all their time with the work supervisor. Permission to do this has occasionally been given. However, as will be explained later, the work system now in use at Farm School makes definite provision for periods for theoretical considerations in connection with many of the jobs. In later years some graduates have expressed the opinion that the instruction and qualities developed by the student work program contributed far more to their present success than did their studies. Flattering as this may be for a work supervisor, all we really hope for is an equal appreciation of the work and academic programs. Some may look forward to the day when even that distinction will fail and students will have but one program impossible of division into two categories.

One might argue that this last proposition is not fundamental whereas the first two, the necessity of getting the word done and the necessity of providing work for students really determine the shape of the work program. The experience of institutions which have paid little attention to the philosophy behind their program would seem to

indicate that their lack of success was largely due to neglect of the educational challenge inherent in such a situation.

The first labor system to be presented might be called the chore-penalty system. This is the type of work program which naturally develops when an institution feels the pinch on the pocketbook which drives students to work. The tasks which require the least skill on the part of labor and supervision will pass to the students first. Added to such chore work will soon come the use of work as a punishment for trivial as well as for serious breaches in school discipline. For example: Farm School has seen the day when so many cubic yards of earth had to be removed for a certain type of offense. At least one tennis court was graded with culprit labor. So many stumps to be grubbed for coming in late on a pass also cleared a field. In itself the chore work system is above reproach. However, students soon discover that the faculty also regard their task as mere chore work and not on a par with work done for the same teachers in the class room. A derogatory estimate is placed on all things not specifically considered academic. The use of productive labor as punishment is worse yet. The average student isn't likely to make sufficient distinction between regular work that he does from 1-4 p.m. and punishment work he does from 4-6 p.m. so that both types of work eventually fall into disrepute. We still make one exception to our otherwise strict ruling against work as a penalty. When a boy defiles school property, such as walls, shrubs, lawns, etc. into which the sincere toil of other students has gone, we may make him clean the mess or replace or plant so much sod in an effort to teach him to appreciate the work of others and the regard which such common property demands. Let no one be deceived—the accessibility of work makes its use as a penalty an ever present temptation. Educationally the chore-penalty system of student labor is a failure because work becomes something to be avoided—a punishment for stupidity and detection. As a consequence, the quality and quantity of the work done suffer and eventually drive students and teachers to hate the mention of the word labor.

The hourly wage system was tried at Farm School for five or six years and contributed some unique schemes in the evolution of our work program. When a student arrived at school he was

weighed and asked his age. By means of an algebraic equation the exact charge for his tuition was determined. A correlated table also gave the maximum hourly wage which a student could earn that year. The tuition charges varied from around \$130 to \$190 and the maximum rates from seven to twelve cents an hour. The hourly rates were raised after several years when it was revealed that very few students could work out their tuition in a year's time. By such a scheme of things, the older and larger boys paid a higher tuition but they also had the ability to earn higher hourly wage. Actually the whole thing should balance up at the end of the year. Because of the many jokes centered around such a system of mathematical juggling, the actual philosophy behind the idea was hard to find. It does appear though, that the principal points were these. The differential in tuition and maximum hourly wage was thought to pacify the older and bigger boys who didn't like to get paid the same wage as little boys who could not do half as much work. Since only the maximum rate was set, a supervisor could pay his student labor the maximum or less as the case might be. In some instances, a boy's work was judged so poor that he was given a minus rating and actually added to his tuition charge instead of diminishing it by his efforts.

This system had certain advantages. It gave the students a definite goal to shoot at—the balancing of their tuition account, although no cash was involved since it was purely a matter of evaluating the time they put in for a supervisor. It also gave the supervisor the ability to make his evaluation of the student's labor plain by regulating the rate of pay week by week. All in all this system came much closer to reproducing a life situation than did the chore-penalty system.

The faculty came to disapprove of the hourly-wage system because the students set the amount of time involved ahead of the proper execution of the job itself. Supervisors disliked the consequent turnover in work crews and the amount of book-keeping they had to do. The students disliked it because they were rarely certain just where they stood financially because the secretary did not have the time to keep the central accounts up to date. The early enthusiasm for working out the tuition before the end of school gradually wore off so that the wiser students were hesitant about getting too

much time; they much preferred to keep the same work and academic schedule throughout the year. The principal of varying a student's pay with the quality of his work became a vicious joke. A supervisor who tried it would lose his crew to supervisors who paid the maximum regardless of the value received. Of course, such a shift didn't occur over night, but the movement was noticeable over a period of several months. The predicament was admitted by the staff members and as a result of this critical analysis, the present labor program was formulated and put into operation.

The Cooperative Work Program has a simple philosophy. It holds that every student should contribute his best to the job assigned him, that all students work half time regardless of age, academic classification, or amount of tuition paid. All students are graded by their supervisors twice each term just as they are in the academic work. That is, a student's work is considered as to quality and quantity and receives one of three grades, high, normal, or low. A student judged low in either or both quality and quantity of work is considered as having failed to cooperate sufficiently to meet payment of his tuition and must either contribute labor during extra hours to make the balance or drop some of his studies. This does not set aside the payment of seventy-five dollars in cash tuition or the corresponding eight weeks of summer work mentioned earlier in the article. This scheme accomplishes two things. The student knows that as long as he does good work he need not worry as to just how much tuition he has worked out, and that every student will have a particular job for the year. It also places the emphasis on the kind of work produced and not the time put in on a job. On "Honors Night" during commencement week students who have done outstanding service in any department of labor receive certificates so stating along with students receiving honors in academic departments. This places work on a par with studies.

The student body is almost equally divided into two groups. Group I is made up of the post high school students and the more advanced boys in high school. While these are pursuing class room projects, Group II, the younger group, is at work. The two groups change about at noon so that every student meets with an academic group and a work

group each day. The boys work approximately twenty-two hours a week and have instruction appointments for an equal period. When school opens in the fall, all students may signify their choice of work. Together with the supervisors, the director of student labor makes the appointments to jobs, or crews as they are called, making every effort to place a student in work in which he already has an interest. Preference is given post high school and old students. Perhaps a dozen boys had to take work this year which they would rather not do. The necessity for such assignments is made clear to them at the first opportunity, and it can be said without equivocation they take it graciously. Once a boy has been assigned to a crew he cannot leave that crew until he receives at least a normal rating in both quality and quantity of work. The reason for demanding this comes out of our experience that some students will deliberately do poor work if they think their supervisor will dismiss them and thereby give them a chance to get a job they like better. We believe that it is not fair to ask one supervisor to endure a type of worker some other department has fired. A few years ago a student could be fired from at least three jobs in the course of one year before his citizenship in the school was questioned. Now the labor records are kept by the director of the student labor who is also director of the citizenship. The director regards a student's attitude towards his work and supervisor with as much concern as the student's general conduct. Incidentally, the reason for permitting a boy to be transferred or fired from one job to another without serious interference from the department of citizenship was based on the idea that conflicting temperament between boy and supervisor would make such a situation inevitable. However, the staff came to feel that no member of the faculty was so abnormal that it became a crime to expect any boy to do at least normal work for him happily. Certainly the older license was far from a life situation. The ability to pitch into a job one would rather not do or be courteous and cooperative with a supervisor for whom one would rather not work is probably a virtue altogether too rare in the modern workman. Yet is it not the elementary lesson in cooperation? We think so. A boy who refuses to learn that lesson does not belong at Farm School because there are others waiting to take his place who would be glad to cooperate. In short, the director of labor might ad-

dress the student body in this wise: "Boys, we'll try to make the work program just as educational as possible. We'll try to get you the job you are interested in. But if we can't give you as an individual just the job you want, then we expect you to take your assignment cheerfully, be as helpful as possible, and get the utmost out of the job you have."

This may sound pretty good and experience with the cooperative labor system seems to bear out our hopes. Nevertheless, there are certain weaknesses inherent in such a system. Because of the educational stress placed on certain fields of work, such as agriculture, mechanics, etc., the educational advantage of such jobs against jobs which are largely routine in nature becomes even more obvious, particularly to the student. There will, therefore, be a flood of applicants for the engineering crew and a dearth of dish washers. Since precedence is given the more advanced group, departments whose work is largely routine will get smaller, and less experienced workers. There is one other difficulty which such a system accentuates. It is the supervisor.

Despite all else that has been said for or against various systems of student labor, success or failure will rest upon the type of supervisor employed. He is the heart of the labor program. His leadership, his skill, his imagination supply the breath of life which makes any kind of a job a test of a student's qualities and a challenge to his loyalty. Unlike academic work which the teacher may freely direct, the labor program is dictated by the work to be done so that both the supervisor and his crew must meet any emergency. Students soon discover whether a supervisor really can do the job himself. There is much more intimacy between the crew and the boss on a work crew, so a poor disciplinarian heads for disaster more rapidly than in the classroom where vestiges of traditional formality help to shield the incapable. Under the cooperative system a supervisor must be a good teacher, a skilled workman, and a broad and inspiring personality. Let him fail in one of these requisites and the program collapses. Should he fail as a teacher, the students lose interest. Let him fail as a skilled workman and the entire school is aware of his ineffectiveness. Let him fail as a real man, and his crew will not respect him. It follows that as soon as the work program is placed on an educational

par with academic studies, equal care must be exercised in the choice of teachers and supervisors. Better yet, the teacher should also supervise some work, and all supervisors should teach. Mention of this combination brings us to the educational possibilities of the cooperative work program, the heart and the hope of the whole idea.

In presenting a program for which one has so much natural enthusiasm there is a subtle tendency to picture the possibilities as realities. We are free to admit that we have just begun to develop the educational possibilities of our work program. No doubt there are many things yet unthought of as well as some which simply await the auspicious hour for their birth. Yet we are not without accomplishment. A number of departments have made small beginnings. Of course, the nature of the union of labor and instruction differs with the department, varying with the physical set-up of each. For example: boys who are studying projects in agriculture are advised to apply for work on the farm, the dairy, or the landscape crews. By so doing, students may bring problems met with on the farm into the laboratory for consideration and research under the direction of instructor, and conversely, all theoretical work can be tested on the farm with the guidance of a trained farm manager. Here is an educational labor method which involves two or more men, each making his contribution to the training of students in agriculture and at the same time getting the farm work done intelligently.

Students taking engineering are placed on the engineering work crew. In this case the instructor is also the work supervisor so that any practical problem ahead of the work crew can receive consideration during class hours. For example, a considerable portion of the electric wiring on the campus lines must be repaired or replaced this fall. The engineering crew will do the work. Consequently, the engineer is training a group of boys during class hours in the theoretical aspects as well as certain techniques required for the intelligent execution of the job. The same situation exists for the instructor in auto mechanics to whose work crew the many motors and machines, tractors, trucks, and faculty cars will be brought for repair.

Four members of the landscaping crew are enrolled in a course called Advanced Biology. Al-

though other students in the class are pursuing other lines of interest, these four fellows are anticipating the work of their crew and making every effort to understand the principles underlying the art which they must develop. The big job this fall will be the landscaping of a new log chapel. Each boy is working out his own ideas on a separate plan. Some weeks later each will present his plan to the class and the ideas will be pooled. Out of this will come the master plan which the crew will use for the actual work. At the same time, the class periods guarantee the opportunity for class and supervisor to discuss the work of the coming day to make it an intelligent accomplishment and not simply the fulfillment of the supervisor's instructions. The boys who assist in the library not only learn to catalogue books and become familiar with the system of classification, but acquire a knowledge of reference materials, general knowledge, and contact with the latest in good literature. The instances given in the above paragraphs are perhaps the more notable among efforts being made at Farm School to make the labor program as valuable as the academic studies.

Naturally we cannot assume that this type of labor program would be equally adaptable to a girls' boarding school, though it might work very well. A co-educational institution might have to make certain changes in the details. However, we must not overlook the essential philosophy of the cooperative labor system just because the physical set-up at Farm School can not be completely duplicated elsewhere. Any staff which cares to accept the problems of student labor as a challenge can expect to make mistakes. But if these errors are evaluated with one eye on the past and the other on the ideal, our experience would prognosticate the evolution of a unique and happy program. This is at least one type of educational problem in whose solution a professor of education is likely to be a liability. Rather trust the experience of the men and women who have supervised a work crew, who believe in work as a vehicle of productive education, and who have the ability to lead boys to be happy and give their best. We are willing to be dogmatic enough to say, give real boys a chance to do real work and you can rest assured that they will meet you more than half way.

A YEAR OF RECREATION

FRANK H. SMITH

It is with pleasure that I report on the first year of our experiment in a wider recreational service in the Southern Highlands. The year has seen a gratifying response and fine cooperation with our program on the part of many agencies, both public and private, in the fields of education, religion, social welfare, and agriculture. Undoubtedly the most concrete evidence of this advance of our recreational movement was seen last April at Berea at our third Mountain Folk Festival, a descriptive account of which appeared in the April issue of *Mountain Life and Work*. This year's festival attracted twice as many participants as either of the former ones, besides a number of people prominent in the field of recreation.

A most gratifying and important factor in the year's work has been the cooperation of the University of Kentucky. In relation to a plan of cooperation between Berea College, the Conference of Southern Mountain Workers, and the University of Kentucky, I was asked a year ago by Dean Thomas Cooper of the College of Agriculture to explore recreational needs and opportunities in eastern Kentucky. This I did in the fall of 1937, working out from Quicksand, Kentucky, as a member of the Agricultural Service of the University.¹ The recreational activities of the area came to a memorable climax with a Play Day at Quicksand.

An important part of our plan as outlined a year ago was the setting up of a permanent center of influence at some important educational institution in the Southern Highlands. On the first of February, 1938, I undertook the congenial task of recreational exploration on the Berea campus. The results are as yet tentative; it is my sincere hope that at the end of another year it may be possible to point to substantial achievements there in relation to the entire movement. Meanwhile, some interesting beginnings can be recorded.

Obviously the heart of the work at the college had to be in the courses offered. During the past year one such course, "Social Aspects of Recre-

ation," was offered; this and a second course, "Recreational Leadership," will be offered in the second semester of the present school year. Each is a lecture-laboratory course carrying three hours of academic credit. Folk music is included in each of these courses under the able leadership of Miss Gladys Jameson. The work in a certain degree is of a professional character, designed to aid students in the acquisition of suitable materials and techniques for leadership. The emphasis is placed upon the rural background of mountain communities, for to such communities our graduates frequently return as ministers, teachers, county agents, or home demonstration agents. Upon them in the future much of the initiative in re-creative activities must depend.

The objectives of the course are in part purely cultural. As Dr. L. P. Jacks pointed out in his books, *Education Through Recreation* and *Education of the Whole Man*, the wise use of leisure has important social and educational consequences. The old conceptions of recreation do not convey the full meaning which Dr. Jacks and others have given to the term. Arts and crafts have cultural and historical as well as utilitarian significance. Students found themselves last winter aware of new lines of thought; similarly they were introduced to new skills. But the introduction, to students from the mountains, was in the nature of a revival, for it was in the Appalachians that Cecil J. Sharp "sought, found and preserved the songs of a countryside where they had never forgotten the language and customs of their forefathers."

Informal opportunities for recreational service on the campus of Berea and in neighboring communities and schools could easily have been developed to the point of absorbing all my time. I received innumerable invitations to help with varied recreational activities, and accepted them every time except when previous engagements prevented my doing so.

The fact that I was not doing formal teaching during the fourth quarter made it possible to accept invitations to engage in recreational activi-

ties at the University of Kentucky. I was asked to help with the Kentucky Conference of Rural Young People and the Pastor's Short Course. By so doing I enlarged my acquaintance with educational and religious leaders. In this way perhaps may be found a larger field for future usefulness. At the invitation of Mr. E. O. Harbin I joined the staff of the South-Wide Leisure Time Activities Conference, which was held at Nashville, Tennessee, May 16-20. I found a fine enthusiasm among the ministers, social workers, educationalists, and professional recreation people. The Conference was one of many evidences which I have observed during the past winter of a rapidly developing utilization of folk material in leisure-time activities and in adult education. Addressing delegates at the Kentucky Conference of Rural Young People in Lexington, Kentucky, last May, Dean Cooper, in surveying the factors that make for a better life in America, said, "I used to think recreation was something you just left to the people themselves. I find we need trained leadership."

I would say that the most encouraging factor in our first year's recreational experiment has been the extraordinary degree of cooperation which has been found available not only at Berea College and the University of Kentucky, but in churches, community centers, schools, both private and public, and among county agents and home demonstration agents. Dozens of centers in Kentucky and Tennessee have availed themselves of our recreational services. On the whole, it looks as if the general plan of one important headquarters and two regional areas with activities headed up in a Folk Festival, plus the exploration of an itinerant leader, constitutes a satisfactory type of recreational organization for the present in the Southern Highlands.

In regard to the problems of finding and developing local leadership by means of work in the regional areas, the developments so far have been encouraging. By setting up a definite program in the autumn during my visits, and with the Folk Festival in view as an objective for the spring, schools and centers assume such obligations that the necessity for a local leader to continue these activities becomes almost inescapable.

Mention must be made of the "Short Course" held annually at the John C. Campbell Folk School. This has been and will remain an indispensable feature of our recreational movement in the Southern Mountain Area. I find it of great benefit to have teachers, social workers, and ministers in the regional areas attend the Short Course, for in this way these volunteer recreational leaders become familiar with new materials and new skills, and, what is even more important, become more enthusiastically a part of what may be termed our "recreational fellowship." Besides that, the Short Course gives to those who attend it an opportunity to see the very valuable contribution to thought and practice exemplified by a Folk School.

It gives me pleasure to report that I have secured the cooperation of Miss May Gadd, National Director of the English Folk Dance Society of America, for a week's intensive training in English folk-dancing which we hope to offer at Berea College during the coming winter. English folk dancing is an important element in our recreational program and Miss Gadd is the highest authority in America. Hence in this more specialized course we shall have a valuable supplement to the Brasstown Short Course. It is also my hope that the Southern Highlands may be favored next spring with a visit from Mr. Douglas Kennedy of England, the successor to Mr. Cecil J. Sharp in leadership of the English Folk Dance and Song Society.

In addition to the special occasions already referred to in this report, I was during the summer months associated with several conferences. In June I was for the fourth year on the staff of the Short Course at the John C. Campbell Folk School. After that ten days were spent in charge of recreational activities at the Blue Ridge Conference of Y.M.C.A. and Y.W.C.A. delegates held in June at Black Mountain, North Carolina. Next came an assignment for a week at the Asheville Normal and Teachers College. For ten days I conducted a recreational leadership program at the Presbyterian Conference sponsored by the Presbyterian Board of National Missions and the

Presbyterian College of Chicago, which was attended by about fifty rural ministers and other church workers in the South; this Conference was held at Farm School, Swannanoa, North Carolina.

Finally, I spent my vacation in the form of a "postman's holiday," teaching American and English country dancing for the Silver Bay Association at Silver Bay, New York.

EVALUATING TWO YEARS OF PLAY

RICHARD M. SEAMAN

An enjoyable two-year period of visiting schools associated with the Conference of Southern Mountain Workers has come to an end for me. The recreational and group work which I conducted has borne fruit from fertile ground, I believe. Erosion may have taken place on many farms in the mountains, but I firmly believe that "erosion" has been stopped in many lives through the values of play. I cannot claim for play that it is the only way to do this; it is, however, one of the chief ways, especially for men and women of the future.

It took no more than these two years to show me that the objectives of many of the schools are undergoing great changes. Most of them already have begun to realize that their opportunities to serve as community centers are ever present. Library facilities, health services, family welfare work, and social-group or recreational work have been undertaken in some measure by many schools. Fundamentally, this means a definite contribution to community organization.

My visit in a school did not seem to transplant all my aspirations to usually loaded faculties. There appeared, rather, to be marked dependency on a recurrence of my services in recreational leadership. I did feel, however, that possibilities for recreational work and understanding of its broader social implications were advanced by a demonstration of what might be done. Social participation is usually begun on a recreational level. Lest this stagnate into "anemic" personalities or degenerate into delinquent ways of living, such recreation needs conscious leadership. Above all, it should consciously be led into the assumption

of social responsibility on adult levels.

I know of a group of women in a mining town in the mountains who "discovered themselves." Their children were in play groups in the local community center; that led them to ask for similar opportunities for themselves. Their group did not become "just another sewing circle"; it became a conscious social group which found it had rights, responsibilities, and opportunities denied to its members individually. Their efforts at cooperative buying of potatoes met with attack from the mining company, for purchase was not made through the company store. Thus that social effort was stamped out, but seeds had been sown.

The cultural patterns of many isolated communities are undergoing great changes. For example, in some neighborhoods, folk games almost overnight became known acceptably as "dances." More and more conscious direction of recreational opportunities will be needed to keep abreast of the demands of the not too distant future.

Many recreational programs give indeterminate results because we fail to have adequate means of evaluating them. It is a complex problem, but one that must be met.

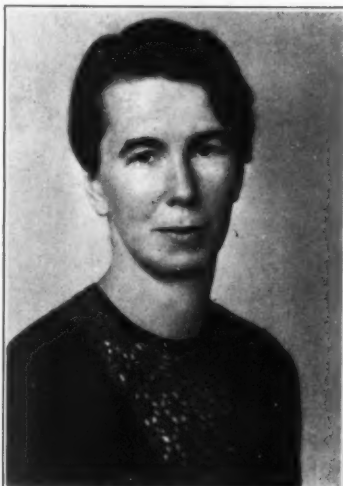
Richer by the experience of the work in the Southern Mountains, I go this year to the Division of Social Work of Northwestern University, where I have been granted an assistantship to carry on research in the means of evaluating the results of recreational programs.

My sincere thanks and good wishes go out to all those individuals who made my two years in the mountains such a cooperative enterprise.



Ellsworth M. Smith

leader in the new Adult Education Cooperative
Project of the Conference of Southern
Mountain Workers



Elizabeth G. Barnes

assisting in the office of the
Conference at Berea, Kentucky

John T. Morgan

itinerant leader in recreation, succeeding
Richard M. Seaman



THE NEW CONFERENCE STAFF MEMBERS

This fall three new people join the staff of the Conference of Southern Mountain Workers.

Ellsworth M. Smith is the leader in the Adult Education Cooperative Project. Mr. Smith comes to this position from a two-year service as field representative in the department of Town and Country Work of the American Baptist Home Mission Society. Previous to that he was instructor in rural sociology and rural church methods at the Andover Newton Theological School near Boston, and was doing field and counselling work at the same time. In connection with this position he was a member of the Interseminary Commission for Training for the Rural Ministry, and of the administrative committees of the New England Town and Country Churches. He also directed the Wachusett Summer School for Training for the Rural Ministry.

Mr. Smith was born in Newburgh, New York, secured his B.Th. and M.A. degrees from Colgate University, and a B.D. from Andover Newton Theological Seminary. He has also done graduate study at the University of Wisconsin. For seven years he was a member of the staff of Mount Desert Larger Parish in Maine. He is married and has two young sons.

Before coming to Berea this fall, the Smiths spent a month in Nova Scotia studying the experiment of St. Francis Xavier in study clubs and cooperatives among the fishing, mining and farming people of that Canadian province. From this inspiring and challenging experience, Mr. Smith comes to begin his work in the Southern Mountains.

Born and raised in Omaha, Nebraska, Elizabeth G. Barnes took her B.A. degree at the University there, and an M.A. at Teachers College, Columbia University. She has also done further work at the Universities of Kentucky, Chicago, Berlin and Vienna, in college administration, comparative education, psychology, and anthropology.

In coming to the central office of the Conference, Miss Barnes brings with her a varied experience of activity and travel. As an undergrad-

uate she did secretarial work in the office of her University's president, and upon graduation she was for four years registrar at Omaha; later she worked in the department of College Administration at Columbia, and was for two years director of the American College for Girls in Istanbul, Turkey.

Miss Barnes has also had experience in teaching music, leading a hobby club, and personnel work. She comes to us from the Asheville Normal and Teachers College, where she was dean of women last year.

John T. Morgan, the new itinerant recreation leader, has been making sketches from the time he had school books with margins to be decorated. Born and brought up on an Illinois farm, he had such early varied training as surveying, inbreeding and crossing of corn, map-making. Two years were spent at Bradley Polytechnic Institute in the study of architecture, another year was spent at the University of Illinois, and a course in drawing, painting and illustration was completed at the School of Art Institute of Chicago. He also had individual work with the artist Thomas O'Shaughnessy.

In Chicago Mr. Morgan worked with a group that discovered a process for simulating stained glass windows on manila paper, and has since worked with groups making these windows for various churches, auditoriums, banquets, and for an exhibit at the Chicago Century of Progress. He has also taught arts and crafts in three Chicago settlements, at National Recreation Training camps in Michigan and Indiana; Y.M.C.A., Y.W.C.A., and Scout camps, interdenominational and cooperative training schools, and Church and Youth Councils in Wisconsin, South Dakota, Kansas, Illinois, and Massachusetts.

Interested in adult education and cooperative ventures, Mr. Morgan spent a summer studying their development in eleven European countries. At four sessions of the Shannondale Folk School in Missouri Mr. Morgan was a staff member, and has most recently been with the Ashland Folk School in Grant, Michigan.

A TEACHER ASKS "WHY?"

Reprinted from *The Lincoln Herald* of July, 1938.

FRANCES RICHARDSON

Have you ever dizzied out of bed at the inelegant hour of five o'clock, five mornings of the week for nine months of the year, and taught school? Have you ever walked four miles over muddy mountain excuses for roads when the wind vacuumed your clothes and seeped through to your very bones until you were numb when you reached the schoolhouse? Have you? Well, it's no pink tea. Not when the schoolhouse has cracks in the walls you could throw a cat through, or a floor that rears crazily to a forty-five degree angle. It's no fun when the decrepit, pot-bellied stove smokes, burning one side of you to a well done turn while your other side retains its ice cubeness. Nor when the windows, of which there are three, keep you in an insane trot for proper ventilation—you've long ago given up hope for correct lighting.

You become immune after the first few weeks, to the body odor of the children; you don't blame the children for it. They couldn't smell like wet violets if they would. And you wouldn't hold them responsible if you could see how they would have to bathe. You wouldn't be surprised at anything if you had seen a whole family of little ones come the whole winter without changing their clothes. Why? Because they were sewn up in them. It saved time and trouble and was a certain way of keeping passably warm.

Why do I keep on teaching? I can't understand. But did you ever teach? Have you ever looked at little pinched faces and wondered how in the good Lord's world they could come to school day after day? Walking two or three miles in February weather with a greasy biscuit sitting on their stomachs for breakfast, and another biscuit, minus the grease, for their lunch.

Would you like teaching if you had to spend the greater part of your magnificent salary for shoes and underwear, not for getting books, paper and pencils and the hundred and one other things no one knows about except a teacher? And when you are at the end of your resources you ask the county supervisor for a little help, and he gives you a song and dance about no funds et cetera, et cetera, ad

infinitum—would you like it? It isn't his fault, but there it is. When you punish yourself, dreaming at nights about the perfect school, only to awaken the next morning to the drab reality and know it a dream forever—why do you still teach?

Of course a teacher is (usually) a respected member of the Community. Is that the reason? You know your very soul is tacked up down at the General Store and Post Office for inspection. If you take a step in any direction it is duly noted and discussed. You can't take the children for a hike or a field trip. That's wasting time. "Tommy ain't a learnin' nothin' traipsin' over the country. Why ain't he in school? I sent him there to learn, didn't I?"

The teacher can't ride a horse for pleasure; "Why the idea, showin' yore laigs!" You must ride in long calico with your shoulders drooping. Silk hose are an extravagance and smack loudly of the hussy. "Puttin' on airs with them laigs o'her'n in silk. I wore cotton when I wuz her age—never seen no good yet come of fancy dressin'."

"Teacher has a feller"—oh, yes, teacher has a "feller"; teacher lives and breathes, too. She tries to eat and have her being without feeling like a gold-fish.

And of course a teacher must be able to join in the community activities, by all means. Teaching eight hours a day is just a side line; a teacher must be a leading light. There is the Sunday School class and Girl Scouts, The Ladies Aid, and the Cooking School, the Parent-Teacher Unit and the Health Clinic. Teacher must be a pillar of the universe in all these.

Why don't I get out?

Have you ever had a little child lean on your desk and look up at you as if you were the Creator? Have you ever looked at the limp little bunches of flowers, their stems so short, and the red apples for teacher, and felt a fullness in your throat?

Have you ever faced a ragged little fellow no bigger than a hoptoad standing with blushing

cheeks until the other children were at play, and then shyly handing you his gift—a baked sweet potato? It is all he has to give,—with the sand from the road where he has dropped it in his rush to get it to teacher while it is still warm, mixed with the dirt from his grubby little fists.

Have you ever held back the tears when you saw the shining look in his eyes when he discovered he had a real name in place of a mere Junior that he'd known for his only name? When you told him

that the Junior was to keep his and his father's names separate and that his whole name was Howard Epply, Jr., could you understand his surprised pleasure and watch his thin little shoulders straighten with childish pride?

Have you ever wanted to do everything in your power to make them happier? And maybe in some small way open to their wondering gaze a way to the beauty of which they have so little? Have you? Then you can understand why I teach.

WHAT THEY ARE DOING

English Folk Dance School

It is with unusual pleasure that the Mountain Folk Festival Committee announces an English Folk Dance School to be held at Berea College December 26, 1938, to December 31, 1938, inclusive. In this new venture the Committee is fortunate in having secured the services of Miss May Gadd, National Director of the English Folk Dance Society of America. The program will consist of classes each morning and afternoon in English and allied American country dances, sword and morris dances, folk singing and the making and playing of shepherds' pipes. At night there will be country dance parties, musical activities and lectures.

The classes in folk dancing, graded to meet the needs of beginners and more advanced students, will be taught personally by Miss Gadd. However, should the enrollment make it desirable, an assistant to Miss Gadd will be added to the staff. Mr. John Morgan, the itinerant recreational leader of the Conference of Southern Mountain Workers, will be in charge of making and playing the shepherds' pipes. Miss Gladys V. Jameson will direct the folk singing.

Students will be accommodated in the Berea College dormitories, and meals will be served in the college dining room. A registration fee of \$1.00, which will not be returnable after December 15, 1938, must accompany each reservation. A charge of \$14.00 will be made for board, room, and tuition. The registration fee will be credited towards this payment. A limited number of non-boarding students may be admitted to classes upon payment of a \$5.00 tuition fee.

Reservations and requests for further information should be addressed to the office of the Conference of Southern Mountain Workers, Berea College, Berea, Kentucky.

"Disadvantaged People in Rural Life"

Under the auspices of the American Country Life Association, a National Rural Forum will be held at the University of Kentucky, Lexington, November 2-5, with "Disadvantaged People in Rural Life" as the general theme. The American Youth Section, meeting at the same time, is using "Improving Our Rural Civilization" as its topic, and will meet jointly with the Rural Forum on seven occasions.

The program of both groups will be characterized by discussions—panel, round table, and general, as well as by addresses from leading authorities on rural conditions throughout the country. Carl C. Taylor, Chief of the Division of Farm Population and Rural Life, Bureau of Agricultural Economics of the United States Department of Agriculture, will be chairman of the panel discussions of the general sessions; Forum speakers include Dwight Sanderson, president of the American Country Life Association, Louis H. Bean, B. L. Hummel, David Donoho, Willem van de Wall, C. E. Brehm, Nat T. Frame, Frank L. McVey, William J. Hutchins, Lowry Nelson, Rupert B. Vance, Paul V. Maris, Howard Sharp, Chris L. Christensen, Mrs. Raymond Sayre, Murray D. Lincoln.

The general sessions will be preceded by the National Rural Home Conference on "The Interdependence of Rural and Urban Families." People on poor lands and low income, farm laborers, tenants and share croppers will be considered in the general sessions, with suggested programs for improvement of specific conditions, development of rural arts, and rural relationships to national and international situations all receiving consideration. The position of youth, of women, and of religion in rural situations will also be discussed.

The committee expects an attendance of about a thousand delegates from all over the country. Tours in the Bluegrass region, to Berea College, and through eastern counties of the state are being arranged to follow the convention.

1939 Mountain Folk Festival

The fourth Mountain Folk Festival will be held at Berea College in the spring of 1939. Details as to dates and arrangements are to be announced later, but the Folk Festival Committee submits at the present time a list of the folk games and songs to be enjoyed together. Indication is made from whom these may be obtained:

Danish Singing Games

Gustaf's Toast
Weaving
Crested Hen
Trallen
Little Man in a Fix
Napoleon
Today's the First of May

Singing Games Old and New, John C. Campbell Folk School, Brasstown, North Carolina. 25c

English Country Dances

Durham Reel
Twin Sisters
Thady, You Gander

Five Popular Country Dances, English Folk Dance Society of America, 15 East 40th Street, New York City. 60c

Norfolk Long Dance
Long Eight
Circassian Circle
Speed the Plough
Yorkshire Square Eight

Coronation Country Dance Book, English Folk Dance Society of America, New York City. 60c

American Singing Games

Jump Josie
Across the Hall
Old Tom Puncheon
Jubilee

Kit 44, Cooperative Recreation Service, Delaware, Ohio. 25c

Skating Away
Brown-eyed Mary
Turn the Glasses Over

Handy II Section P., Cooperative Recreation Service, Delaware, Ohio. 25c

Folk Songs

Two Magicians
Come All Young Ladies
I had a Sister Sally
Cock Robin
Farewell, Sweet Jane
The Nightingale

Six Folk Songs from the Southern Highlands, Cooperative Recreation Service, Delaware, Ohio. 5c

Honorary Degree for Miss Goodrich

At the annual Commencement June 13, 1938, of the College of Wooster located at Wooster, Ohio, the hon-

orary degree of Doctor of Humanities was conferred upon Miss Frances L. Goodrich, well-known for her work in the handicrafts among the people of the Southern Mountains. Simultaneously, the same degree was also conferred upon Dr. Harold Willis Dodds, President of Princeton University. Both Miss Goodrich and President Dodds appreciate practical values and have given their heartiest support and leadership in helping people to help themselves.

This signal honor came as a surprise but is recognized as a fitting and timely recognition of the contribution Miss Goodrich has made in her more than forty years of neighborliness in the mountain region. Miss Goodrich is well known to the Conference Membership and abroad for her indefatigable efforts in developing and improving the mountain handicrafts. To her vision and practical judgment is due the revival of the art of weaving. From the skill of women in isolated back-woods regions supplying the physical needs of their families, there has developed one of the most unique and famously characteristic arts of American handicrafts. This public recognition from the academic world brings a timely acclaim and the luster of merited public honor to her who has quietly but effectively served her neighbors in a spirit of practical friendliness.

Southern Churchmen Fall Conference

The Fellowship of Southern Churchmen will hold its regular Fall Conference December 6-8, at the Union Church, Berea, Kentucky. The major task confronting those who attend this year will be the drawing up of a "Christian Manifesto for the South," a statement of the Fellowship's position regarding the manifold problems confronting the southern states and the way in which these problems may be met and solved. Papers will be read pointing toward this statement, and all delegates will be divided into groups to assist in working out the final form of the Manifesto.

Pine Mountain Jubilee

Pine Mountain Settlement School at Pine Mountain, Harlan County, Kentucky, celebrates this year its twenty-fifth anniversary. Friends of the school have planned a silver jubilee benefit performance to be held in Town Hall, New York City, the evening of November 21, proceeds to help make possible a new hospitality center at the school. The program will include a demonstration of the Kentucky Running Set by students from Pine Mountain; ballads, madrigals and folk songs sung by the Madrigal Society of Brooklyn; instrumental arrangements of English and American Folk Music; and country, morris, and sword dances by members of the English Folk Dance and Song Society of America.

Valuable Gift to Handicraft Guild

Word has been received of the deed in trust of a valuable collection of historic materials and handicraft articles by Miss Frances L. Goodrich to the Southern Highland Handicraft Guild. This collection represents an accumulation and selection from wide travel as well as articles of intimate and more specific interest to one acquainted with the history of the arts and handicrafts in the Southern Mountains. The articles are for the most part housed in the Florence Stevenson Building of the Asheville Normal and Teachers College in Asheville, North Carolina. Trustees of the gift are Dr. Frank C. Foster, dean of education of the Normal College, Miss Clementine Douglas, and Mrs. Agnes Loeffler.

The collection includes interesting looms of primitive peoples, samples of varieties of weaving and types of fabrics, hand-woven baskets, mats, etc. Perhaps the most interesting piece is the original coverlet in double bow-knot pattern, which inspired the vision from which grew the later Southern Highland Handicraft Guild. Of particular interest also are two small booklets with samples of homespun and home-dyed materials laboriously sewed onto the pages, a collection gathered from their homes by the girls of the old Asheville Home School in 1896.

It is Miss Goodrich's hope that this beginning will form the nucleus of a historical collection showing the beginnings and evolution of the handicraft arts in the Southern Highlands, with as complete a historical exhibit as possible of the development of the art of weaving. With usual vision and characteristic generosity, Miss Goodrich shares these articles, many of which are personal gifts, with all who are interested; and the Guild becomes trustee of a valuable and useful collection unequalled in this country.

Southern Conference for Human Welfare

The Southern Conference for Human Welfare plans a gathering of more than a thousand Southern leaders interested in seeking remedies for the social and economic ills of the South as set forth in the recent report of the National Emergency Council. This conference, which leaders term "the South's answer to the National Emergency Council report," will be held in Birmingham, Alabama, November 20-23, under the sponsorship of hundreds of the South's educators, ministers, labor leaders, farm experts, editors, industrialists, and others.

Plans for operation of the conference over a number of years as a rallying ground for Southern progressive action in human betterment are being emphasized. A committee has been established to award a Thomas Jefferson medal annually to the Southern statesman most outstanding in work for human welfare and justice as embodied in the philosophy of Thomas Jefferson.

The nine principal committees of the conference are those of health, education, race relations, labor relations, farm tenancy, suffrage, constitutional rights, prison reform, and child labor, with several sub-committees acting under each of these headings. It is hoped that the committees can agree on majority recommendations on many of the problems confronting the South so that their findings can be effectively used by state legislatures, and other governing bodies of the South.

Warren H. Wilson House of Health

The Warren H. Wilson House of Health at Big Lick, in Cumberland County, Tennessee, was dedicated June 22, 1938. As the name indicates, this building which is to serve as the center of a health program for a remote rural section is a memorial to the late Dr. Warren H. Wilson, who was long interested in our mountain region and a beloved leader in many of the movements for a better life. The building was made possible by the gift of a friend and the labors of the community, a small community of fifty families which contributed over \$1200 in labor and materials. The building has two units, one a residence for the nurse and the other the medical unit. The latter unit was furnished as a memorial to the late Mrs. Helen Broady, one-time worker in and life-long friend of the mountains, by the Sixth Avenue Church of Birmingham, Alabama. This unit is excellently equipped to serve as the center of a developing health program, and includes a clinic room, bedroom, office and laboratory.

The dedication of this building and the inauguration of the health program was the realization of a long cherished dream of the community for a more adequate provision for health and medical service. Miss Madlyn Guffey, R.N., a native of the mountains and a graduate of the Berea College Hospital, was selected to be the first director of the new program, which is in some respects a pioneer in the field of rural health. The basic objective of the program is prevention and health education, but an attempt is also being made to meet a tragic need for medical care. Besides the work of the nurse in the homes and in preventive measures, there are two types of clinics each month: a mothers' and babies' clinic and a general clinic. It is also possible to care for emergency cases in the building. This service extends to several communities. Typhoid immunizations have already been given to more than four hundred persons in three communities.

It is planned to work toward the development of a medical cooperative which will assure the families of adequate medical care within their means to pay. But it is first necessary to lay a foundation through education, both of the people and of some members of the medical profession. At present it is impossible to do all that needs to be done because the cooperation of doctors must be depended upon and some of them are somewhat hesitant to have much to do with a new venture.

The program is maintained by the Board of National Missions of the Presbyterian Church, U.S.A., and is a part of the service of Calvary Parish. It is hoped that this new venture will not only help to meet the health needs of a limited section in the mountains but will also contribute to a developing health program for the entire region. It is an experiment which should yield valuable information for all interested in the health of our highland folk.

Penland Health Work

Health work begun three years ago at Penland, North Carolina, under the auspices of the Penland School of Handicrafts, has been going forward steadily throughout the past months. A building devoted to the work is in process of construction and the past summer has seen the clinic rooms and office completed and partially equipped. The building will be further expanded to provide an operating room, diet kitchen, three wards, a sun porch, and an apartment for the nurse.

Miss Carrie Radcliffe, registered nurse and midwife, has been in charge of the work since its inception and has done valiant service to the people of the Penland community and surrounding areas. Her work will be enlarged and its value greatly increased when the new building is ready for occupancy. Working mainly with obstetrical cases, she has gone into the by-ways where medical attention is difficult to obtain and has given such care to her patients as few of them have ever been able to have. In addition to her obstetrical work, she holds regular well-baby clinics and is constantly being called upon to render public health service.

Health House at Grant

On October 30 the Kate Duncan Smith D.A.R. School at Grant, Alabama, will dedicate a new Health House, which is already being put into use in a course in "Home Hygiene and Care of the Sick." The rooms are sunny, the walls and floor are natural color of the pine wood, and the furniture, chiefly homemade, has a maple stain. The house also boasts one of the few bathtubs on Gunter Mountain, and septic tanks. Miss Caroline E. Kidder is the Public Health Nurse in charge.

Cumberland Rural Community Conference

"What are the forces that make for an ideal rural community and how may these be found and developed?" was the topic for discussion at the annual meeting of the Rural Community Conference of the upper Cumberland Plateau area. The Conference met on the beautiful campus of Cumberland Mountain School, Crossville, Tennessee, August 26 and 27. This regional conference was organized something more than ten years ago and has been meeting regularly since to consider frankly and earnestly the problems and possibi-

ties of its area. In the course of its many sessions practically every phase of life on the plateau has been studied.

This year the first session of the conference considered the subject, "Developing the forces of a rural community." The leader was Rev. A. J. Walton, who is in charge of rural work for the Board of Missions of the Methodist Episcopal Church, South. The second session was a Round Table on the question, "How can people of the Cumberland Plateau make their communities happier and better places in which to live?" Leaders actively engaged in various phases of community effort make brief talks about their activities and there was a lively discussion. At the third session, in addition to an address by Mr. Walton on "The place of religion in developing a new life in the country," there were presentations of the work that is being done by the County Councils recently organized in four of the counties of the region.

On Saturday morning, with the Cumberland County teachers present in a body, the conference considered the question, "What are the educational processes that will help develop an ideal rural community?" This topic was most effectively presented by Dr. Charles D. Lewis of the Middle Tennessee State Teachers College, who also led a very interesting discussion following his address.

The Rural Community Conference in addition to meeting once a year has been attempting to extend its activities throughout the year and to reach out into the several counties and communities. Some years ago individual communities were asked to prepare for the conference by making careful studies of community conditions and definitely undertaking one or two forward steps. An outline for the study of a community was drawn up, directing attention by specific questions to each of six large fields of community interest. During the years, the conference has sponsored a good many meetings in which the people of a single community were gathered together to consider their own problems and opportunities just as the conference attempts to do for the region as a whole.

One of the recent emphases of the conference that seems to be full of promise is the organizing of County Councils. The plan is to gather together representatives of all the institutions, organizations, and agencies at work in a county to consider together things in which they are interested and work together for progress and development. At least four of these County Councils are now organized in the area reached by the conference. They have distinct achievements to their credit already, due to frank facing of county situations and concerted efforts for forward steps. It is the definite purpose of some of these County Councils to work out into individual communities, to inspire them to work together in much the same way that the Councils are doing. Some of this community work is already being done and a great deal more is being planned.

In the light of all this community effort, this year's meeting of the Rural Community Conference was much pleased to hear of the plans of the Conference of Southern Mountain Workers to put a man into the field who will help develop study by local communities of their own situations, and to work towards cooperative effort. The conference voted to instruct its executive committee to prepare a definite request to the office of the Conference of Southern Mountain Workers to place Mr. Ellsworth Smith in this area as soon as possible.

Penland's Ninth Institute

The Penland School of Handicrafts closed its ninth successful session on August 20, with a total enrollment of 93 students, 58 of whom were registered from North Carolina, the remaining 35 representing 15 other widely-separated states.

The courses this year included hand weaving, metal work and jewelry, pottery, baketry, vegetable dyeing, spinning, and a number of other minor crafts, and extended over a period of six weeks. The preliminary course in weaving to which the first three weeks were devoted was conducted by Rupert Peters, Director of Visual Education in the public schools of Kansas City, Missouri, assisted by Mrs. L. W. Baldwin of Jacksonville, Florida, and by Miss Lucy Morgan, Director of the Penland School of Handicrafts and of the Penland Weavers and Potters. This first course was very well attended and proved to be an excellent preparatory course under the careful planning of Mr. Peters. The advanced course extending from August 1-20 was conducted by Edward F. Worst of Chicago, and marked his ninth consecutive summer at Penland. As in former years, this course was exceedingly popular with a large number of students, including many who had studied with Mr. Worst at Penland in former years.

The metal work and jewelry classes extended over the entire six weeks' period and were taught, as they have been for several years, by Clyde P. Miller, of Milton, New York, an expert in his field. Because of the excellent instruction Mr. Miller gives, these classes are proving increasingly popular with students particularly interested in this type of hand craft. Pottery was taught, as in former years, by Howard Ford of Penland, and, also following the custom of other years, local women gave instruction in vegetable dyeing and in spinning. A new and very popular craft was introduced by Ruth Brennan of Edgemoor, Tennessee, one of Miss Isadora William's students, who taught Institute students how to make interesting and useful objects from corn shucks. So successful was this experiment that it is hoped similar cooperative arrangements may be worked out with other centers.

An interesting bit of extension work was done one day during the course when Miss Morgan, Mr. Peters, Mr. Ford, and Miss Brennan went to Roan Mountain,

and on the highest cultivated farm in eastern America, met with a group of isolated women and girls to give them a taste of the good things which Penland has enjoyed in such abundance. These women were nimble with their fingers and before the day was over had made many things which they could use in their homes and show to their friends as the work of their own hands.

Through the influence and generosity of friends, it was possible to enlarge and greatly improve the buildings and physical equipment this year so that the work of the Institute was made much easier than ever before. The Edward F. Worst Craft House, now all but finished, is a joy to work and live in.

Next year will mark the tenth anniversary of the Institute and of Mr. Worst's annual pilgrimages to Penland. Plans are being made for an appropriate anniversary celebration to which all former students will be especially invited. In order to accommodate the increased enrollment which it is expected will result from the celebration, it is planned to extend the courses over a period of nine weeks.

Presbyterian Summer School at Swannanoa

The Asheville Farm School at Swannanoa, North Carolina, was the host this past summer to a group of rural ministers and community workers participating in a very significant project. This project was a summer school fostered by the Presbyterian Board of National Missions under the direction of Dr. Hermann N. Morse: a summer school happily free from any thought of credits or units or semester hours, but one in which the students were singularly inspired with an eagerness to discover solutions to pressing problems in the life of the rural minister or community worker. For twelve days a group of forty-two students, most of them ministers, from the rural sections of Alabama, Kentucky, Mississippi, North Carolina, and Tennessee studied courses in Rural Sociology, the Church and the Community, Policy and Methods of Religious Education, Bible Study, Use of the Bible in Preaching, Worship and Recreational Leadership. Side trips during the conference included a vesper service at Montreat, at which Dr. Robert E. Speer was the speaker, and an outing in the Pisgah National Park.

The Dean of the School was Professor Ralph E. Cummins of the Presbyterian College of Christian Education, Chicago. Members of the faculty included Mrs. Cummins and Mrs. King of Chicago, Dr. McClelland of Lincoln Memorial University, Dr. James E. Clarke of Nashville, Dr. Alva W. Taylor of Knoxville, Mr. Frank Smith of Berea, Dr. H. S. Randolph and Miss Edna R. Voss of the Presbyterian Board of National Missions, and Dr. William C. Covert, former General Secretary of the Presbyterian Board of Christian Education and former Moderator of the General Assembly.

The purpose of the school, as expressed by Dr. Morse, was "to provide opportunity for stimulating fellowship and for study in various fields which are important to the work of the church." It was the unanimous and enthusiastic opinion of the conferees, as expressed through the findings committee, that these purposes had been richly achieved. Many of the ministers said that not since college or seminary days had they had such an opportunity for fellowship, for the sharing of problems and achievements, and for inspiration as they faced the future.

To hear the shouts of laughter or cheering in the midst of a ball game, to see with what gusto they approached the laden dining table, to hear the keen discussions in the study group, and to sense their consecration in the final service of communion, was to be assured that such fellowship and study groups for rural ministers are of tremendous value in the pressing forward with united front toward the upbuilding of the rural community.

Recreational "Short Course"

The John C. Campbell Folk School held its ninth annual recreational course for ten days in early June. As applicants far exceeded the capacity of the Folk School, it was necessary to turn a number away. Although it was hard to disappoint some, it was gratifying to see the increased interest in recreation in our Southern Mountains. Eight states were represented; there were teachers, heads of schools and centers, recreational leaders, ministers, and other workers. Almost immediately the group became a part of the Folk School family, sharing together in work and play.

Mornings began with classes in folk games. After an hour and a half of real activity, every one was ready to knit or try his hand at carving a goose or mule, while some one presented a topic for discussion: why creative recreation? why do we encourage folk games and folk songs? what is their value? why is the Folk School interested in helping to spread recreation, based upon folk material? Experiences of all were pooled, and stimulating discussions followed.

Mrs. Campbell told the fascinating story of how she became interested in collecting folk songs, what this interest had meant to her, of her first meeting with Cecil Sharp, and of his work. We sang both English and mountain versions of some of the songs and often some one would contribute a new local version. Our folk song period was called to an end by the ringing of the dinner bell.

This year we were fortunate in having with us Tommy Noonan, who is connected with the Division of Recreation in Louisville. Four other workers in the division were in the group also. The first afternoon, Tommy, as every one called him, told something of the

history of puppets, how he became interested in them, and why he thinks "puppets are the most fun in the world." Every one was so inspired by his talk and the result of his handiwork—puppets and marionettes which he had made—that the workshop was a busy place every afternoon between dinner and tea. The group divided into three sections and each chose a mountain folk song to dramatize. All puppets were made and original stage settings worked out. Judging by the applause of the large audience the last night when our neighbors were invited in, the puppet plays were a great success. It is hard to say which won the greatest applause, The Carrion Crow, Lord Thomas and Fair Ellender, or The Old Woman and the Devil.

A second discussion followed tea every afternoon; then advanced folk games for those who wanted them, or simple children's singing games for others, occupied us until supper. Evenings were filled with more folk songs and folk games—the floor a bit more crowded as Folk School young people who had been busy in the hay field all day, in the shop, kitchen, or loom room joined the merry gathering.

So for ten days we lived as a group interested in learning and sharing experiences. Some had come because of their realization of the need of recreation in their section; others had come primarily to learn the folk games to be used in the Folk Festival next spring so that their school could be represented and they could take part in this recreational movement which is touching more mountain schools every year.

Robinson Harvest Festival

The Robinson Harvest Festival, an agricultural fair for eastern Kentucky, was held September 29-30 at Quicksand, Breathitt County. This Festival has been held annually since 1926 at the headquarters of the Robinson Experiment Sub-station, a 15,000 acre tract donated by the late Mr. E. O. Robinson for experimental work in farming and reforestation under the direction of the University of Kentucky. The Festival has grown yearly in its organization, quality and display of exhibits, greatly because of the work of Mr. Roger Jones, superintendent of the experiment station. The premium list is planned to the end of encouraging better standardization of those products most adapted to this section of Kentucky.

In the pavilion were interesting educational booths dramatizing activities and showing crafts and products of Hindman Settlement School, Berea College, Wootton Community Center, Homeplace, Highland Institution, the sub-station farm and forest, and W. P. A. Centers. Beyond these were the entries of field crops, garden produce, flowers, apple orchards, cooking, handicrafts, Home-makers production and 4-H club work; above waved the rose, blue, indigo coverlets, the multi-colored quilts; outside were the noises of cattle, swine and poultry, plus the merriment of the horse-shoe tournament.

Brief pertinent addresses, a ballad-singing contest, music by a section of the University of Kentucky band, and a parade of 4-H clubs made the morning programs. Around the grounds, the booths, the pavilion flowed the colorful stream of visitors.

The sub-station is the center of the 4-H club, farm and home conferences for the eastern Kentucky counties. The regional Mountain Workers Conference is held here and many groups interested in the development of the rural life and resources of this area find Quicksand a convenient and happy meeting place. The Robinson Harvest Festival brings together men and women concerned with the interests of mountain work in Kentucky: President and Mrs. McVey, Dean Cooper and field agents of the University of Kentucky, President Hutchins of Berea College, representatives of private schools and centers, county agents and their leaders, ministers, teachers. It is another season of interchange of common experience, of cooperative planning, of happy sociability among "mountain workers." The Robinson Harvest Festival has become an eastern Kentucky institution.

Highlander Folk School Winter Term

The Highlander Folk School, a southern labor school for union members, at Monteagle, Tennessee, will hold the eighth winter residence session for adults from January 9 to February 19, 1939. The purpose of the school is to contribute towards the realization of genuine democracy by educating rural and industrial workers to participate more intelligently in the activities of their various organizations.

Courses will be given in Union and Cooperative Problems, Labor, History, Economics, Current Events, Parliamentary Law, Public Speaking, Journalism, Dramatics, Music, and Recreation. Six resident teachers will be assisted by more than a score of southern labor, cooperative, and rural leaders. Among those who have accepted an invitation to speak are: Dr. H. C. Nixon, field chairman of the Southern Conference for Human Welfare; R. R. Lawrence, Southern Director, Textile Workers Organizing Committee; William Mitch, President of District 23, United Mine Workers of America; J. R. Butler, President, Southern Tenant Farmers Union; and Frank E. Coffee, Social Security Board.

The teaching at Highlander is based on the experience of the students, the special lecturers, and the staff. The program is made even more realistic, however, by affording the students an opportunity to do field work in connection with many of the courses. The year-round community and extension program of the school enables it to take an active part in union, cooperative and political affairs in neighboring counties. In the local community, staff members not only assist with economic and political activities but serve as community workers, nursery teachers, religious and recreation leaders.

Southern men and women, preferably over twenty-one, are accepted as students for the six weeks term. They must be able to read and have the endorsement of their union or cooperative. Myles Horton is Educational Director at the Folk School.

Knoxville Recreation Institute

During this month, and until November 4, a Recreation Training Institute is being held in Knoxville, Tennessee. The first of its kind in Knoxville, it is one of a nationwide series being conducted by the National Recreation Association in the larger cities of the country, and is here sponsored by the Knoxville-Knox County Adult Education Council with the collaboration of other agencies. The Institute proposes to bring new inspiration concerning objectives and organization of recreation, a fresh point of view to workers; to establish high standards of excellence; to demonstrate the values and possibilities of local leisure-time resources and hence secure cooperation of civic organizations and leaders.

The four-week course offers classes in arts and crafts, music, and nature activities. Frank A. Staples, director of the Institute, teaches the arts and crafts; Augustus D. Zanzig is in charge of music, and Reynold E. Carlson of nature activities. Ernest T. Attwell is a part-time member of the faculty.

National Intercollegiate Christian Council Meeting

The National Intercollegiate Christian Council held its annual meeting at Berea College, Berea, Kentucky, from September 4-10. This group, representing the student Young Men's Christian Associations and the Young Women's Christian Associations of the whole country, is made up of college students, faculty members, and secretaries. Judging by the group which met at Berea at least a third of the outstanding leaders of the student Christian movement in this country are Negroes. A young man from Virginia Union, a Negro college at Richmond, Virginia, acted as chairman of the council. The National Intercollegiate Christian Council represents a student fellowship on our campuses which seeks to be inclusive and which points students toward participation in the building of the larger Christian community.

Kentucky Conference of Social Work

The central theme at the meetings of the Kentucky Conference of Social Work in Louisville, October 13-15, was Rural and Urban Relationship. Emphasis was placed on the fact that only as our urban and rural social workers recognize and study the inter-relationships can the problems of the state be solved.

Educational Commission Notes

The Educational Commission of the Conference of Southern Mountain Workers met in Berea, Kentucky, July 9 and 10. Members voted to plan for a survey of higher education in western North Carolina, taking into account the social, economic, and cultural prob-

lems of the area, and the responsibilities of various agencies concerned with higher and adult education in its broader concepts; such a survey to be carried on cooperatively with public and private agencies and institutions when and if funds therefor are made available. Problems considered acute were those of the junior college graduate, the need for more lowpriced institutions of higher learning, and the determination of correct vocational emphases in highland schools.

The Commission expressed its interest in the new Adult Education Cooperative Project of the Conference as a project vital to the Commission's activities in the Southern Mountains.

In Brief

Dr. and Mrs. Harry Lee Upperman have returned to Baxter Seminary, Baxter, Tennessee, after a brief period at Nebraska Wesleyan University, Lincoln, Nebraska, where Dr. Upperman was chancellor. In returning to Baxter Seminary the Uppermans continue at the institution a service already fifteen years long.

* * *

Mr. Y. M. Jackson is the new Superintendent of the Highland Institution at Guerrant, Kentucky. Mr. and Mrs. Jackson came from Buffalo, Missouri, where they were engaged in educational work. Dr. Cary M. Blain, former superintendent, and Mrs. Blain are at Levi, Kentucky, engaged in evangelistic work in Owsley County.

Dr. H. S. Randolph, of the Farm School in Swannanoa, North Carolina, has been transferred to New York to be on the staff of the Board of National Missions of the Presbyterian Church, U. S. A. For the present a committee of three, of which Mr. Arthur Bannerman is chairman, will be in charge of the Farm School.

* * *

The Reverend R. K. Yerkes is acting as chaplain at the Emerald Hodgson Hospital, Sewanee, Tennessee, since the resignation of the Rev. J. N. Atkins, formerly superintendent and chaplain.

* * *

Following upon the resignation of Miss Helen Dyer, Miss Katrina Umberger has been for some months acting as principal at Konnarock Training School, Konnarock, Virginia.

* * *

Mr. Frank H. Smith, recreation leader of the Conference of Southern Mountain Workers, has been elected to the National Council of the English Folk Dance Society of America. Mr. Smith spent part of this summer teaching American and English country dancing at the Springfield College Summer School at Silver Bay, New York.

* * *

Mr. Victor Obenhaus has succeeded Dr. Oscar M. Fogle as principal at Pleasant Hill Academy, Pleasant Hill, Tennessee.

THE REVIEWING STAND

THE LORD HELPS THOSE . . . by Bertram B. Fowler. New York, The Vanguard Press, 1938. \$1.00.

The practical wisdom of Benjamin Franklin needs little justification to Americans. The quotation of Poor Richard which introduces Bertram Fowler's book on the Nova Scotia Cooperatives needs even less amplification. "THE LORD HELPS THOSE . . . who help themselves." This sums up the essence of Yankee philosophy and individualism. How far we have been applying that common sense in our twentieth century business and personal relationships is being questioned from many angles today. How intelligent has been our allegiance to the ideal of individualism and how clear has been our analysis of the challenge of Christian ethics each person essays to answer for his own soul's sake.

To any person partially or actively interested in economic and social questions today this book will be of interest. To those of us who are more particularly interested in the problems of the Southern Mountains, to those who are not surprised by the President's recent statement that "the South presents . . . the Nation's No. 1 economic problem," to every person who wonders "why something isn't done about this economic situation," to these the story of Nova Scotia and of the men and women there in Cheticamp, in Sydney, in Canso and Mabou will be filled with curious meaning and provocative of critical wonder.

Briefly, it is a hop, skip and jump around the Maritime Provinces of Canada with more especial attention to certain of the towns, hamlets and fishing villages where the Extension Work of St. Frances Xavier University has been instrumental

in starting a cooperative movement among the people. Mr. Fowler expresses the judgment that this has been not so much an idea brought to the people by the University as it has been an effort to arouse public interest and stimulate a demand for what the people themselves wanted to know. It has been the work of the Extension Department to supply this information in useable form and to act as counsellor and advisor to the people.

The first paragraphs of the stories of Little Dover, L'Ardoise, and Sydney, seem to picture duplicates of towns and localities which we know well from our own experience. The second paragraph telling how these people are working their way up through smothering poverty and out from forgotten shores is a tale to gratify the highest adventurer in personal achievements. It is not a Fifth Avenue which these people are building. It is a social and economic highway over which they are bringing food for their children, clothes for their bodies, and along which they are finding a self-respect and mutual confidence that comes from economic security and neighborly assistance.

More important than any of these, however, is Mr. Fowler's awareness that "something is happening to the people." It is this subtle change apparent in the personalities of the men and women of the story which challenges Mr. Fowler's interest and which arouses his enthusiasm. The business of farming, fishing, mining or what . . . the process of earning a living . . . becomes not only economic action but is also the expression of emerging convictions. It is work in terms of a higher and better way of life, the thoughtful application in social relationships of Christian love.

The book is readable, interesting. It is a story every thinking adult should know. You will find the story is finished far too quickly to answer the multiple questions aroused by its pages. E.G.B.

ADMINISTRATION OF ADULT EDUCATION by Frank M. Debatin. Cincinnati, American Book Co., 1938. 486 pp. \$3.00.

Popular impressions lead us to find romance in adult education. But such a study as this of its administration may not leave one with that idea. In fact, reading this book demands reflection and it should be read deliberately. This is not a book to sound the trumpet call for a crusade. It is

rather the studied problem of those who conduct the adult program with the same serious concern with which the rest of the schools are conducted. For this reason the book is of wider interest. Those concerned with the more traditional schools will find the discussion suggestive.

In the first part Dean Debatin defines adult education as an institution providing facilities for "comprehension growth". He finds that both personal development and increased vocational usefulness are dominant in alluring people to study, and that there is marked need for guidance in the program for mature people.

After discussing the staff in Part III, and material problems of equipment, publicity, and finance (of interest again to all school men), he deals with the special problems of adult councils, libraries, parent education, federal participation, industry and workers, and concludes with an excellent summarizing organization.

The whole book is thorough and leaves the impression of extended experience as well as study. No attempt is made to set up an adult-program-made-easy type of administration. On the contrary the study points out the uselessness of slipshod practice and points the way to dependable and tested experience of adult programs in many regions—much, naturally from his own observation as Dean at Washington University.

The book is well outlined, well printed and indexed, with excellent bibliography. Because of the number of mountain workers concerned with adult education the book should be of help to many members of the Conference. F.C.F.

PRINCIPLES OF ACCREDITING HIGHER INSTITUTIONS by George F. Zook and M. E. Haggerty. University of Chicago Press, 1936. 292 pp. \$2.00.

This is not a new book, but the ideas are still new. Few ideas seem to rouse more opposition than that of accreditation; to many people it seems to be an educational strait-jacket. Now comes the North Central Association plan and brings liberty—liberty to define your own goal. Then see if you reach it.

The names of George F. Zook of the American Council of Education and the late M. E. Haggerty of the University of Minnesota guarantee the

quality of thought with which these well known authors introduce the series on accreditation.

Other volumes in the series deal with the faculty, the educational program, the library, student personnel service, administration, and finance.

The genius of the introductory volume is to be found in the pattern map. On this, the profile of the institution is plotted showing where the institution ranks in 81 items grouped under 11 major phases of institution conduct. This profile is to be interpreted with insight. "In the new process the inspector and the Board of Review will have to weigh and evaluate the comprehensive information before them and the impressions secured through personal inspection, not in terms of specific standards, but in terms of a general principle or ideal, and thus through the process of judgment arrive at a conclusion as to whether an institution should be accredited or not. There is no other way, fallible

as it may be occasionally. Nevertheless, experience in and out of the Association shows clearly that it can be done both accurately and justly."

Probably the greatest value to be derived from this approach is that of placing the Board of Review in a place of advisor and helper. They are not examining the school by the pass-or-fail examination process, but are asking "Are you accomplishing what you aim to do?" "Will our experience and counsel resulting from study in other institutions make it possible to suggest better ways of attaining your goals?" The process is that which is found in the better programs of supervision. The book will be suggestive to those who wish to study their own programs. It is not, however, a manual of accreditation, but rather a statement introducing the special sections which concern the major phases of the school program.

F.C.F.

In summing up the job to be done, Father Tompkins once said, "We must put on the belt and hitch up the intelligence of the common man to his problems."

This has been done in eastern Nova Scotia and the people have become their own power plant. The product of this power has appeared first in the modest but meaningful economic units that are growing more ambitious month by month. Now has begun to appear the real product for which the pioneers of Antigonish geared the power plant, the first dawning of a real culture: a society in which ethical Christianity is beginning to furnish motivation and direction. This is the real renaissance in Acadia.

Bertram B. Fowler in *The Lord Helps Those...*

MOUNTAIN LIFE AND WORK

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AS WE GROW

This number of Mountain Life and Work is centered around the expanding program of the Conference of Southern Mountain Workers and the current activities of schools and centers in the mountain field. In order to keep before us an up-to-date picture of the conditions we are trying to meet, we are glad to print the first installment of a paper prepared by J. Wesley Hatcher, Professor of Sociology, Berea College, "Glimpses of Appalachian America's Basic Conditions of Living". His second article, which will be a continuation of this discussion, will appear in the January issue. In addition we are giving reports of the services of the Conference which are designed to help meet some of these pressing economic and social problems.

The philosophy underlying our new venture, the Adult Education Cooperative Project, should be basic to all our efforts—namely, the belief that when the people face their own problems, and give time and study to their solution, they themselves can best determine the ways and means which will lead them out of their difficulties, and plan the program to which they will give their deepest loyalty and support.

THE CONFERENCE STAFF

The Conference of Southern Mountain Workers starts this fall with a staff of six. The three new members are Elizabeth G. Barnes, secretary in the office; John T. Morgan, itinerant recreation leader taking the place of Richard Seaman; and Ellsworth M. Smith, the leader of our Adult Education Cooperative Project.

Mr. Seaman has left to do graduate work at Northwestern University. In the two years he has been on the Conference staff he has made a valuable contribution to the mountain field and it is with real regret that we lose him. We are assured, however, of his deep interest and friendship and we know how many are the friends he is leaving in the area.

Our new recreation leader, Mr. Morgan, has been associated for some time with the Ashland Folk School at Grant, Michigan, and brings in addition to his skills in recreation and crafts a vital interest in adult education and in cooperation as a way of life. We welcome him and are sure that he will do much to enrich our recreational program.

Frank Smith has been working in Cumberland, Fentress and Overton counties in Tennessee during September and has now started a three month's engagement at the Robinson Harvest Experiment Station at Quicksand, Kentucky. With that station as headquarters, he will be working with several of our mountain centers in eastern Kentucky.

In the July issue announcement was made of the grant the Conference has received which makes possible leadership in study clubs and cooperatives. Mr. Ellsworth Smith studied the work of the Extension Department of St. Francis Xavier University in Nova Scotia for a month this summer before his arrival in Berea on September 20 to begin his work. On September 29 and 30 a joint committee of the Executive Board and the Educational Commission of the Conference met to discuss with him his program for the fall and winter. Those present were Dr. Mark Dawber, chairman of the Committee of Adult Education Cooperative Project, Dr. Hermann Morse, chairman of the Conference, Dr. Paul Vogt, Senior Agricultural Economist in the Agricultural Adjustment Administration,

Washington, D. C., and representatives of mountain work in Kentucky, Tennessee and North Carolina. Mr. Ellsworth Smith has since been traveling in eastern Kentucky and eastern Tennessee. When he has had more opportunity to study conditions, a statement will be made in regard to his more immediate plans.

The other three members of the staff, Abigail

Hoffsommer, Elizabeth Barnes and Helen Dingman, are busy in the office trying to do their part in keeping up this full program. The expansion of services is giving the Conference office some financial "growing pains" but if we will all step under the burden by taking on individual or institutional membership in the Conference, the sponsibility can be easily carried.

CONTRIBUTORS

ARTHUR M. BANNERMAN is at the Farm School in Swannanoa, North Carolina, serving as chairman of the committee in charge.

J. WESLEY HATCHER has been professor of sociology at Berea College, Berea, Kentucky, since 1925.

HENRY WILHELM JENSEN has been for some years on the staff of the Farm School at Swannanoa, North Carolina, and writes for experience of the labor program.

LOUISE PITMAN is in charge of the crafts program of the John C. Campbell Folk School at Brasstown, North Carolina.

HENRY S. RANDOLPH has recently left Farm School to succeed Warren H. Wilson on the Board of National Missions of the Presbyterian Church, U. S. A., in New York City.

FRANCES RICHARDSON is a senior at Lincoln Memorial University, Harrogate, Tennessee, but has been for several years a teacher in the public school session of Claiborne County, Tennessee.

RICHARD M. SEAMAN has been for two years i recreation leader of the Conference of S. Mountain Workers. He is at present doing graduate work at Northwestern University.

ELLSWORTH M. SMITH, formerly field representative of the department of Town and Country Work American Baptist Home Mission Society, leader of the new Adult Education Coop Project of the Conference of Southern Mountain Workers.

FRANK H. SMITH, director of the recreation service of the Conference of Southern Mountain workers, tells of his year's work.

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